

Goodword

Islamic Studies



A Graded Course

Grade 5

Saniyasnain Khan
Mohammad Imran Erfani

Goodword**kidz**

Helping you build a family of faith



We learned about the following aspects of Muslim faith and belief in Grade-4:

- *Tawhid* (Oneness of Allah)
- *Malaikah* (Angels)
- *Kutub-Allah* (Books of Allah)
- *Rasul-Allah* (Prophets of Allah)

In this book we will discuss the following articles of Muslim faith and belief:

- The Last Day
- The Hereafter (*al-Aakhirah*)

The Last Day

Though commonly known as *Yawm al-Qiyamah*, the Last Day has various other names. Some of the names are given below:

- *Yawm ad-Din* (Day of Judgement)
- *Yawm at-Taghabun* (Day of Loss and Gain)
- *Yawm al-Ba‘th* (Day of Resurrection)
- *Yawm al-Hisab* (Day of Reckoning)
- *Yawm al-Qiyamah* (Day of the Raising of the Dead)
- *Al-Haqqah* (The Inevitable)

Allah is the Creator of all things. He has created everything for a just cause. Each and every thing happens according to the pre-ordained decree of Allah. Allah gives us life and takes it away when He wills. Nobody is certain about the time of his death. Only Allah possesses this knowledge. He knows the time of all incidents that are to happen. Such is the Last Day, the time of which nobody knows except Allah. But the coming of the Last Day is certain. Unbelief in the Last Day leads one to unbelief in Islam.

We find some signs in the Quran and Hadith about the approach of the Last Day.

The Angel Israfil and the Trumpet

Just as Allah has created everything, so will He bring everything to an end one day. That will be the Last Day and the extinction of all worlds and all creatures within them. Allah will command the Angel Israfil to blow the trumpet. The sound of the trumpet will be so harsh that the mountains will crumble and become like carded wools.

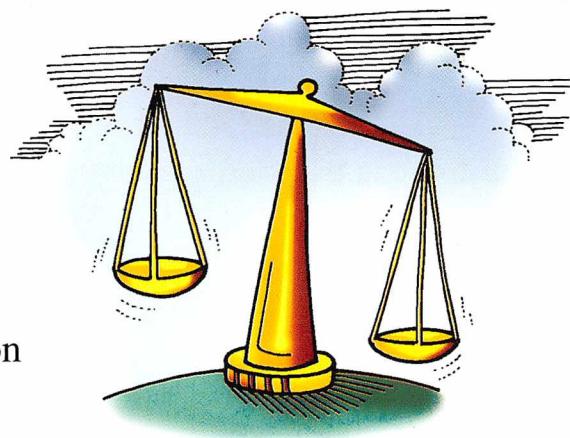
The earth will crumble to dust. The sky will tear into pieces. Each and every thing will lose its existence. The first blast of the trumpet will be followed by a second. It will establish the Resurrection and the Day of Judgement.

The Resurrection

Resurrection means to bring something to life again. Allah, on the Last Day will resurrect all human beings to judge the deeds they have wrought in this present world.

Al-Mizan: the Scale

Allah will put forth a scale to weigh the good and bad deeds of the human beings. Those whose good deeds weigh down the scale will be rewarded by Allah. Those whose bad deeds, in comparison with the good deeds are lighter on the scale will be punished.



The Records

Each person will be given his or her record of deeds. The records of the righteous will be in their right hands and their faces will shine brightly with a contented expression. The sinners will bear their records in their left hands and their faces will look black and afflicted and will have a gloomy and weary expression.

Such will be the Last Day and the Day of Reckoning on which even our secret thoughts will take shape and become visible. Even an atom's weight of good or bad deed will be visible and will be judged.

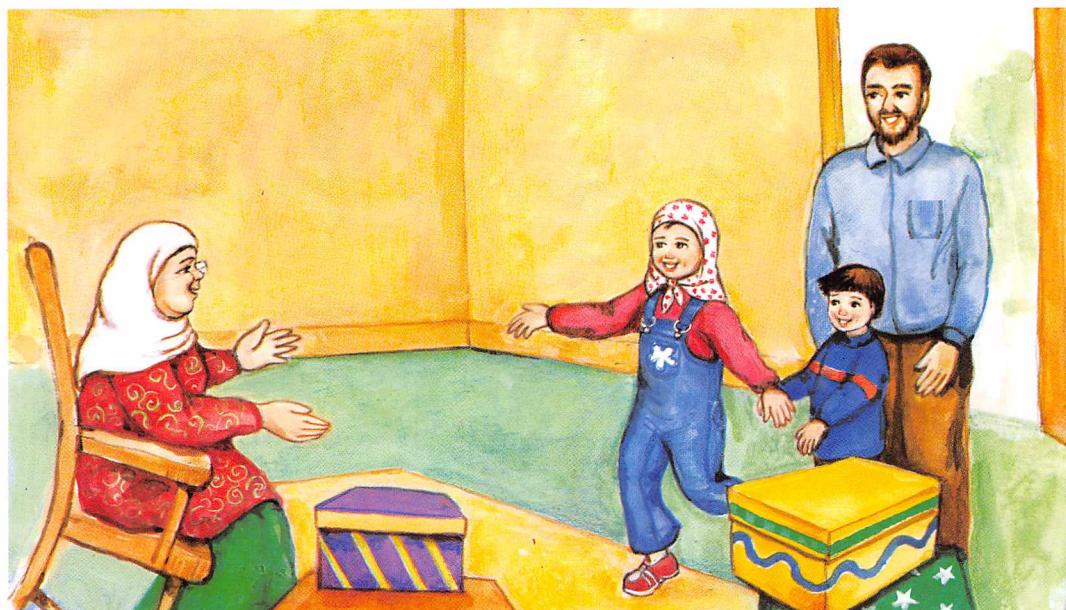
The Hereafter (*al-Akhira*)

From the above, it is clear that the life of the Hereafter is far far better than the life of the present world.

This world is like an examination hall for us. The best performer will be the best achiever in the Hereafter. And the one who does not obey the rules in the examination hall will be the loser.

This World (*ad-Dunya*)

This world is a temporary world. In this world we live for a short span of life and then die. Whatever we do in the life of this world will be judged by Allah on the Day of Judgement. The present world has two prime aspects: (i) the material pleasures and comfort of this world; (ii) fear of Allah and consciousness of the next world.



Allah has provided us with every facility and luxury in this world. We are here to serve Allah, to obey His commands. It is our duty to be thankful and obedient to our Creator in all circumstances. If one spends his life in this world, enjoying the material luxuries

without thanking Allah, or being forgetful of Allah, he is liable to punishment in the Hereafter.

On the contrary, if one is fully conscious of Allah's mercy and wrath, and acts accordingly to earn Allah's pleasure and bliss in the next world, he will be granted these things in the Hereafter.

The Next World (*al-Akhirah*)

Al-Akhirah, or the Hereafter, is the next world in which we will live after completion of our lifespan in this world. The Hereafter is the final and eternal world. Eternal means that which lasts for ever, without a cessation or end. The Hereafter has also two prime aspects—Paradise (*Jannah*) and Hell (*Jahannam*).

Paradise (*Jannah*)

The Arabic word *Jannah* means garden or garden of eternal bliss. Those who have done good deeds in this world will enter *Jannah*. This will be Allah's reward for them. *Jannah* is a peaceful



place where rivers of honey and milk flow unceasingly. There are trees bearing delicious fruits in all seasons and these are within the reach of its inhabitants. Allah will provide therein lofty palaces and thrones for His pious servants. No weariness or death will overcome the dwellers of *Jannah*. They will always be content and praise Allah.

Hell (*Jahannam*)

Hell or *Jahannam* is the dreadful part of the Hereafter. It is a place of punishment for evil-doers. *Jahannam* contains a huge blazing fire, which is much fiercer than the ordinary fire of this world. The evil-doers will burn there. They will never die in the burning process, but will only feel the pain and agony of the punishment.



The Last Day and the Hereafter are parts of the Muslim faith that remind us of our duty to be conscious of Allah's mercy and wrath, and to lead a God-fearing life.

Zakah (Compulsory Charity)

Zakah is one of the pillars of Islam. The word *zakah* means ‘purification.’ Here the purification is related to wealth. *Zakah* is obligatory for all those Muslims who have a certain amount of surplus wealth over and above their basic means of livelihood. This extra amount of wealth becomes *zakah*-payable wealth, which is called *nisab* in Arabic. Payment of *zakah* is not applicable to the poor and needy.



There are different rates of *zakah* on different types of wealth. A table is given below to find out the rates of *nisab* and *zakah*:

Type of Wealth	Nisab (Zakah-payable) Amount	Rate of Zakah
Cash or Trading Goods or Silver	More than the value of 595gm of silver	2.5%
Gold	More than 85gm	2.5%
Mineral products	Any amount	20%
Agricultural products	Over 633kg of harvest (rain-watered)	10%
Agricultural products (artificially irrigated)	Over 633kg of harvest	5%

Though *zakah* is paid to purify or legitimize one's wealth, it should not, however, be understood purely as a form of charity. It is rather a form of worship that is ordained by Allah at various places in the Quran. Therefore, when one pays *zakah*, he must have the intention of fulfilling his duty to Allah and expecting the reward for this in the Hereafter.

Zakah is paid annually to the following recipients:

- The poor and destitute
- Captives (to free themselves)
- Travellers without sufficient means
- Those who are in debt
- Those who are engaged to collect *zakah*
- Institutions/Organisations that work for the cause of Allah
- State authorities who collect *zakah* for its fair distribution.

Zakah is a system of Islam meant for the uplift of the deprived. It makes balance and prosperity in social economy. Moreover, it keeps the payer of *zakah* away from selfishness and the greed for wealth.

Sadaqah (Voluntary Charity)

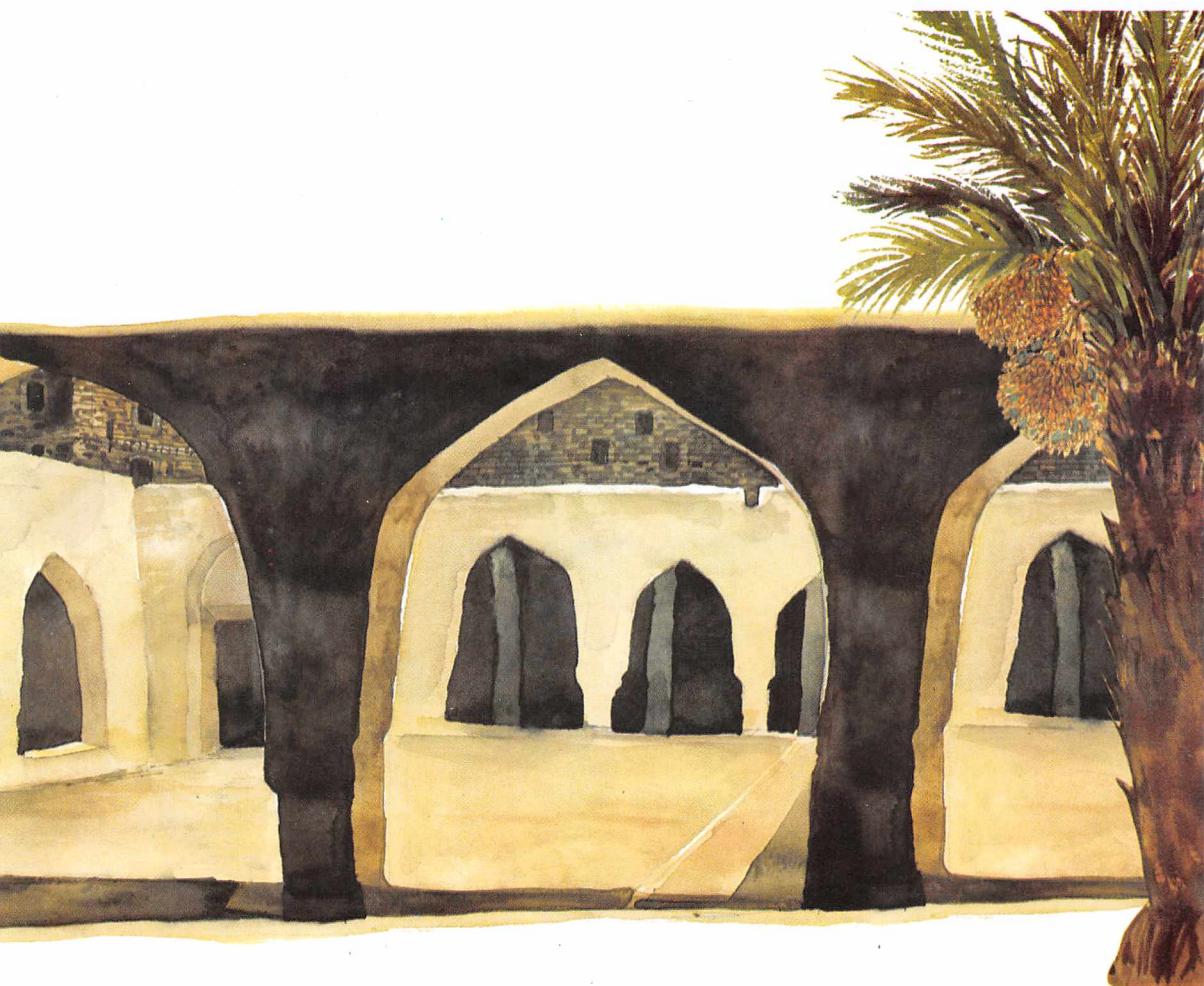
Unlike *zakah*, *sadaqah* relates to charity which one gives voluntarily. *Sadaqah* is not an obligatory act like *zakah*. But for every deed of *sadaqah* or charity one receives rewards from Allah.

Sadaqah is not confined solely to financial means. Every good deed that is done to earn Allah's pleasure is also a *sadaqah*. Even if a smile to please someone or cleaning an obstacle off the road such, as removing an unwanted stone, is also a *sadaqah* or deed of charity.

Sadaqat al-Fitr (Charity of Eid al-Fitr)

Sadaqat al-Fitr is a *wajib* (almost obligatory) charity given at the end of Ramadan or before the prayer of Eid al-Fitr. This charity amounts to approximately 3.8 kilograms of grain, such as barley, wheat, and rice, and also applies to dates, etc. This charity is given to the poor and needy in order that they may have some means to celebrate the joy of the Eid festival. This charity (*Sadaqat al-Fitr*) is binding upon all people, of all ages and sexes. It is even compulsory to pay the *Sadaqat al-Fitr* of a child born before the dawn of the Eid prayer. Thus it is an obligation upon the head of every household to pay *Sadaqat al-Fitr* in due time.

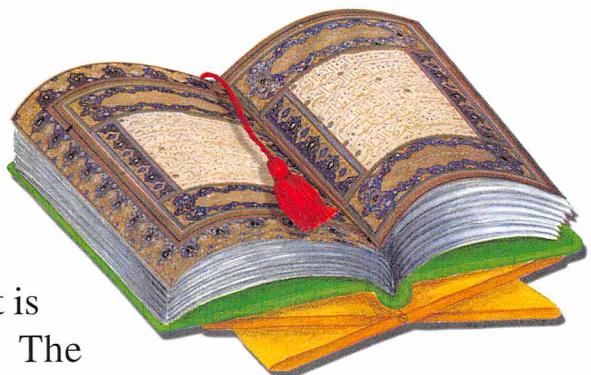
Sadaqat al-Fitr is also known as *Zakat al-Fitr*.



Quran: the Holy Scripture of Islam

Division of the Quran

For the purpose of recitation and memorization, the Quran is divided into thirty parts which are almost equal to each other. Each part is called a *juz'* (plural *ajza'*). The Arabic word *juz'* means 'portion'. It is also known as *para* in the Persian and Urdu languages.

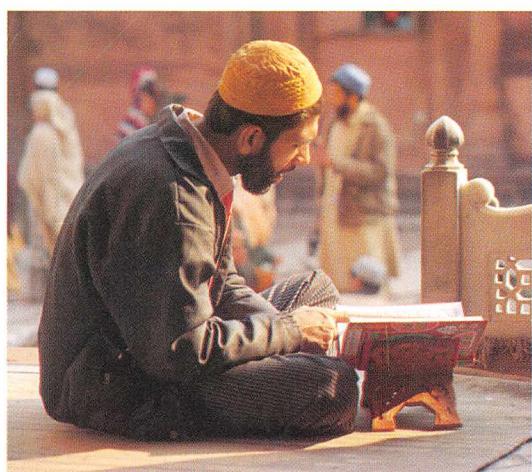


Half of a *juz'* is called *nisf* and quarter of a *juz'* is called *rub'*, while three-quarter of a *juz'* is called *thulth*.

The *surahs* are divided into paragraphs called *ruku'*.

Reading the Quran

It needs much care and attention to recite the Quran. Those who are not well-acquainted with the Arabic language find it difficult to read the Quran. And the Quran comprises so delicate a language that even a change in



an accent could lead to a change in meaning. Therefore, it is necessary to learn the proper recitation of the Quran.

There are certain punctuation marks in the Quran which determine the pause and flow of the recitation. These marks are listed below with their definition and function.

The recitation of the Quran is called *tilawah* in Arabic. There are certain rules established for the correct pronunciation and proper recitation of the Quran. These rules are known as *tajwid*.

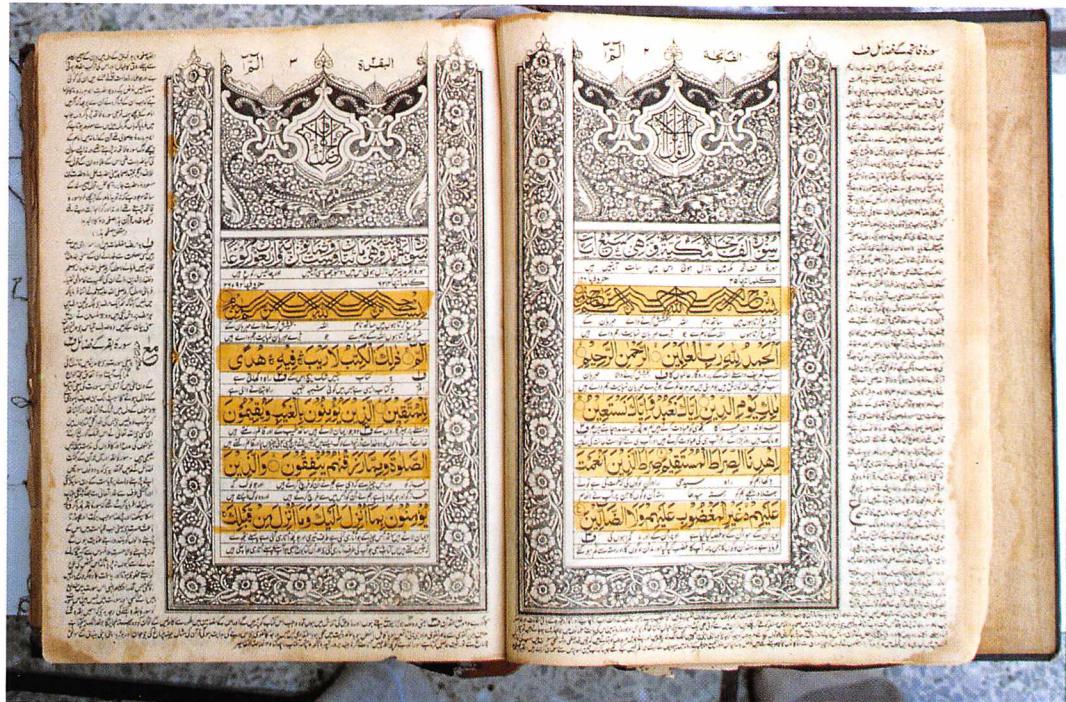
Translations of the Quran

The Quran was originally revealed in the Arabic language. Later it was translated into several languages so that the people of different dialects would find it easy to understand. The first English translation of the Quran was done by Alexander Ross in 1648. But his translation was not from the original Arabic text. It was a translation from a French translation of the Quran. The nineteenth century witnessed various English translations of the Quran. Some of the famous English translators of the Quran are Abdul-Hakim Khan, Abdullah Yusuf Ali, Muhammad Marmaduke Pickthall, Arthur J. Arberry and T.B. Irving.

Commentaries on the Quran

Like translation, commentary is also an important aspect of the Quran. The ‘commentary’ is known as *tafsir* in Arabic. Since all passages of the Quran are not self-explanatory, the need for proper explanation and clarification arose even in the time of the Prophet Muhammad ﷺ. Some great commentators among the Prophet’s companions included Abu Bakr, Umar, Ali, Aishah, Ibn Abbas, Ibn Masud, Abu Hurayrah, Abdullah ibn Umar, etc.

Ibn Abbas was the most prominent among the earliest



An Urdu translation of the Quran with commentary

commentators. The Prophet himself once prayed for him to have the wisdom and ability to interpret the Quran. One of the titles of Ibn Abbas is *Tarjuman al-Quran*, or the Interpreter of the Quran. His commentary on the Quran is known as *Tafsir ibn Abbas*.

Other famous commentators include Ibn Kathir, Baydawi, Jalaluddin as-Suyuti, Muhammad ibn Jarir at-Tabari, Imam Razi, etc. The *tafsir* of Ibn Kathir ranks highest among all modern commentaries on the Quran.

The Life of the Prophet Muhammad

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



A New Beginning

It was now 622 CE, twelve years after the beginning of the revelation of the Quran. As the Prophet, on his she-camel Qaswa, and Abu Bakr rode through the date groves and orchards outside Madinah, people gathered to greet them. The welcome was joyous. All those who migrated with the Prophet were called *Muhajir* and were treated as brothers and sisters by the Muslims of Madinah, the Ansar. The Ansar even shared their possessions and properties with the Muhajir. From that day on, the town of Yathrib was known as *Madinat al-Nabi*, or The City of the Prophet. Every citizen of Madinah wanted him to be his guest. “I shall stay wherever Allah wants me to,” he said. “I shall stay in the house before which my camel stops.” Qaswa stopped in front of the house of a man called Abu Ayyub al-Ansari. He became the Prophet’s host. “Where shall I

build a mosque? And how big should it be?" the Prophet wondered. His camel moved off, stopped, turned and walked back. "This is the place and the size of the mosque that Allah wishes us to build," said the Prophet. The land belonged to two orphans. "Take it," they said. But the Prophet, being a man of great probity, said, "No, I must buy it." And he bought the land from them.

The Peace Treaty

But the Prophet's departure to Madinah, instead of satisfying the Quraysh, made them much angrier. They now saw that the Muslims were all gathering in one place, and becoming stronger in the process. Only two years after the Prophet's migration, a one thousand strong army of the Quraysh approached Madinah to attack.

The Quraysh camped at Badr, a group of wells about eighty miles from Madinah. Here they met the Prophet with a small band of believers. By divine help, the Muslims succeeded against heavy odds in defeating the Quraysh. The fighting lasted only a few hours, with very few of the Muslims having been wounded. Their defeat further enraged the Quraysh, and they launched more battles within the space of a few years.

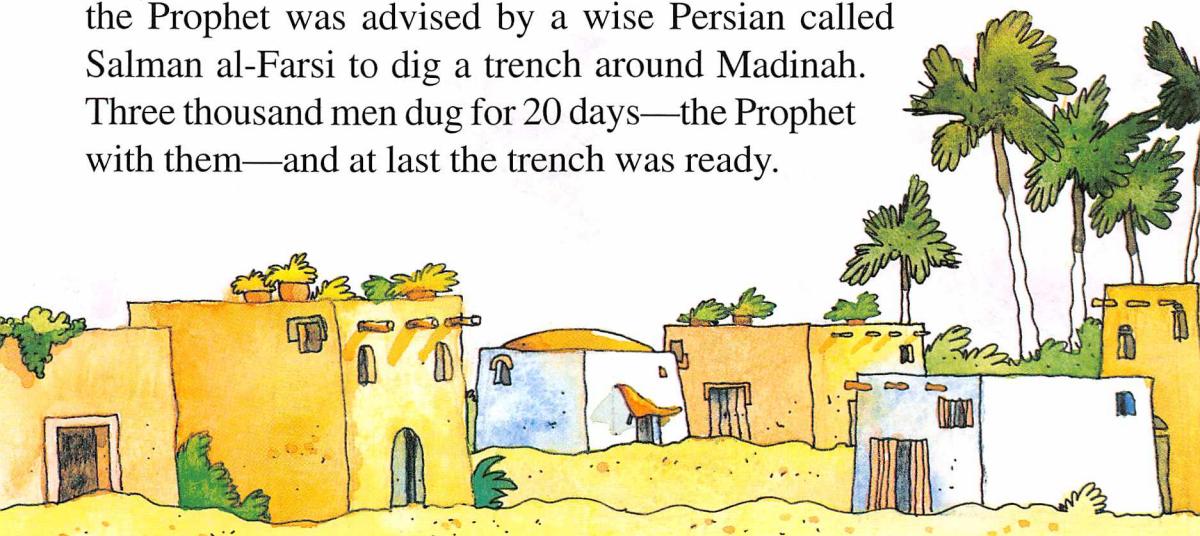


The Battle of Uhud took place in 624 CE, when the Makkans, under Abu Sufyan, attacked with about 3000 well equipped men. The Prophet's men numbered only 700. Up till then, in all battles the Arabs had always carried away all the booty which they could lay their hands on. But this time the Prophet gave strict instructions. No one was to take anything. They were not fighting for gain.

The battle raged furiously. The Quraysh women sang songs to encourage their men. If the Madinites had obeyed the Prophet, they would have won, but they broke their lines and started grabbing the spoils. Khalid ibn al-Walid, one of the Makkans, took advantage of this to lead his men through the Madinite ranks, killing them mercilessly. The Prophet himself was wounded on the head and lost two teeth when he was hit by a stone. He sank down bleeding. The Madinites thought he was dead and were disheartened.

Then 'Ali, the Prophet's son-in-law, sprang forward, and a cry was heard, "The Prophet is alive!" The Madinites rallied together. At last the Makkans rode away. They had lost 14 men, while the Madinites had lost 70, among them the Prophet's uncle, Hamzah. The Prophet was sad for his dead Companions, and, bowing his head in prayer, begged Allah to forgive his men for their disobedience.

In 627 CE the Makkans attacked again. This time the Prophet was advised by a wise Persian called Salman al-Farsi to dig a trench around Madinah. Three thousand men dug for 20 days—the Prophet with them—and at last the trench was ready.



The Makkan army—24,000 strong—then arrived, but could not cross the trench. So they besieged the city. A whole month passed, but they found they still could not crush the Madinites. Then, suddenly, there was a terrible storm and the wind raced furiously, blowing away their tents and stores. The Makkans decided to retreat and left quickly for their own city. So ended the Battle of the Trench.

A Clear Victory

In the sixth year of the Hijrah, or 628 CE, the Prophet, acting on the word of God, set out on a pilgrimage to Makkah along with 1400 Companions. But the Quraysh stopped them at a place called al-Hudaybiyyah, some eleven kilometres from Makkah. Here the Prophet signed a peace treaty with the Quraysh, which was called by the Quran “a clear victory.” The Treaty provided for ten years of peace between the Quraysh and the Muslims. There was to be no war or treachery between them. The Treaty was concluded with the

The Terms of the Hudaybiyyah Peace Treaty were as follows:

1. that the Muslims would return to Madinah that year without performing the ‘Umrah;
2. that the pagans would, however, allow them to do so the next year, provided their stay in Makkah did not exceed three days;
3. that Muslims would not bring any arms with them;
4. that no Muslim residing in Makkah would migrate to Madinah, but if any migrant in Madinah wished to return to Makkah, he would not be prevented;
5. that pagans visiting Madinah would be permitted to return to Makkah but Muslims visiting Makkah would not be allowed to return;
6. that tribes were at liberty to join any of the two contracting parties.

agreement that the Muslims would not make the pilgrimage that year, but that the following year the Prophet Muhammad ﷺ and his followers would be free to go to Makkah and stay for three days.

Inviting to Islam

The Treaty of Hudaybiyyah was a great victory, because it gave the Prophet Muhammad ﷺ time to turn his attention to the other tribes of Arabia and the Kings and Emperors of the countries bordering Arabia, to tell them the message of Islam. With the treaty, the Muslims were also able to return to Makkah for the pilgrimage, and though they could stay only three days, they made a deep impression on the people of Makkah, who saw the simplicity and devotion of their lives, the kindness and respect with which they treated each other, and the love they had for their leader, the Prophet Muhammad ﷺ. Within just two years, the number of people siding with the Prophet had risen from 1500 to 10,000, including several leading men of Makkah.

The Quraysh were again furious, and regretted having signed the Treaty of Hudaybiyyah. But if they broke the Treaty openly, they would clearly look like villains, so they began breaking it secretly, by supplying weapons on the quiet to the Muslims' enemies. Aware of this betrayal, the Prophet knew that he must take over Makkah.

The Prophet Muhammad ﷺ wanted to avoid bloodshed, so he did not tell any of his followers of his plans to capture Makkah. He gathered the biggest possible army — ten thousand in all — for he aimed at frightening the Makkans into submission, so that the city could be captured without any need for fighting. When they reached the outskirts of Makkah, the Prophet ﷺ ordered them to spread out and told each man to light a fire. The sight of so many fires in the night would persuade the Makkans that they were surrounded by a huge army and that it was useless to try to fight. In fact, seeing them,

and hearing the report of the Muslims' readiness from one Makkan scout, one of the Quraysh exclaimed, "Who has the power to confront them?" Indeed, no one did. The capture of Makkah was, as the Prophet had planned, a totally bloodless victory.

A Forgiving Conqueror

Victors are usually proud and happy to take revenge on their victims, but not the Prophet Muhammad ﷺ. After his conquest of Makkah the Prophet displayed the utmost humility. When he entered Makkah, his head was bowed so low that people could see his beard touching the camel's saddle. Standing at the door of the Kabah, the Prophet delivered an address:

There is none worthy of being served save the One, Allah. He has fulfilled His promise and offered help to His servants. He alone has brought the hosts of enemies low.

Then the Prophet Muhammad ﷺ turned to the Kabah and pointed to the idols that had been placed there. He recited from the Quran:

In the Name of Allah, the Beneficent, the Merciful... Truth has come and falsehood has vanished away. Lo! Falsehood is ever bound to vanish.

All of the idols crashed to the floor. The Prophet and his followers then cleaned and purified the Kabah, and Bilal, who had a strong



and beautiful voice, was ordered to climb to its top and give the call to prayer.

The Kabah, the House of Allah, was at last restored to the purpose for which it had been built thousands of years before by the Prophet Ibrahim ﷺ as a safe, holy place for the worship of Allah, our Creator. To this day Makkah remains the spiritual centre of Islam.

The Prophet returned to Madinah, and the Quraysh became Muslim, and one by one, the rest of the tribes in Arabia declared their faith. As each tribe joined Islam, the Prophet sent people acting on his behalf to teach them about Islam, which seemed new to them, but which was actually the completion of the prophetic tradition beginning with Adam and continued by Nuh, Ibrahim, Musa and Isa, upon all of whom be peace. The Prophet ﷺ himself continued teaching, guiding and conveying Allah's instructions to his followers.

But even though he commanded wide power and authority, the Prophet Muhammad ﷺ remained a humble and ordinary man. He was the ruler of Arabia, but he wore no crown and did not sit on a throne.

A Simple Man

Despite his position as leader, the Prophet Muhammad ﷺ never behaved as if he was greater or better than other people. He never made people feel small, unwanted or embarrassed. He urged his followers to live kindly and humbly, releasing slaves whenever they could and giving in charity, especially to very poor people, orphans and prisoners, without any thought of reward.

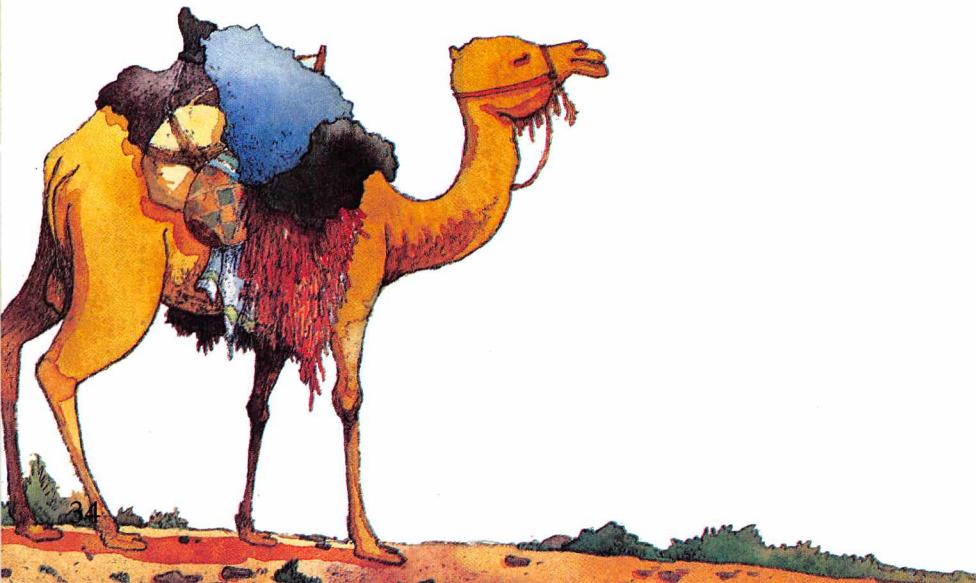
The Prophet himself was never greedy. He ate very little and only simple foods. He preferred never to fill his stomach. Sometimes, for days on end, he would eat nothing but raw food. He slept on a very simple mattress on the floor and had almost nothing in the way

of home comforts or decorations. One day Hafsa, his wife, tried to make him more comfortable at night by folding his reed mat double—without telling him—to make it softer for him. That night he slept peacefully, but he overslept and missed the pre-dawn prayers. He was so distressed when he found out that he never slept like that again.

People used to ask his wife, 'Aishah, the daughter of his first and most loyal Companion Abu Bakr, how he lived at home. "Like an ordinary man," she would answer. "He would sweep the house, stitch his own clothes, mend his own sandals, water the camels, milk the goats, help the servants at their work, and eat his meals with them; and he would go to fetch what we needed from the market." He seldom had more than one set of clothes, which he washed himself.

He was a home-loving, peace-loving human being. "When you enter a house, ask God to bless it," he would say. He greeted others with the phrase: *As-salamu alaykum*—which means: "May peace be upon you"—for peace is the most wonderful thing on earth. He was a firm believer in good manners, always greeting people kindly, and showing respect to elders. He once said: "The dearest of you to me are those who have good manners."

All his recorded words and actions reveal him as a man of great gentleness, kindness, humility, good humour and excellent





common sense, who had a great love for animals and for all people, especially his family. Above all, he was a man who practised what he preached. His life, both private and public, was a perfect model for his followers.

The Prophet did not have many children. His two sons by Khadijah died when they were very small, and another baby boy, whom he had later on, also died. However, he had four daughters, all of whom married and had children. Of them, the most famous, was his youngest daughter, Fatimah, who married his nephew 'Ali and gave him two grandsons, Hasan and Husayn, and two granddaughters, Zaynab and Umm Kulthum.



Muslim Circle of Canada

Saskatoon Unit

Ph: (306) 514-3938, email: mcc.saskatoon@gmail.com

Speech and Knowledge Competition 2023

Knowledge Test: History - Palestine and Al-Aqsa Mosque

Before the arrival of the Israelites, the land of Palestine was inhabited by various ancient peoples and tribes, such as Canaanites, Philistines, Amorites. The most prominent group in the region were the Canaanites. They were an ancient Semitic-speaking people who lived in the area from at least the 3rd millennium BCE. The term "Canaan" itself was often used to refer to this region in ancient times.

Prophet Ibrahim (A) was born in Ur, ancient Mesopotamia (now Iraq). His stance against idolatry caused conflict, leading him from Ur to Harran (in present-day Turkey), where he preached monotheism. Commanded by God, he moved to Canaan (covering modern-day Palestine, Lebanon, Jordan, and Syria). Facing famine, he and his wife Sarah temporarily relocated to Egypt, then returned to Canaan with Hagar. Obeying God, Ibrahim left Hagar and his son Ishmael in Mecca, where he later built the Kaaba. Ibrahim died in Canaan, buried in Hebron, leaving behind his sons Ishmael in Mecca and Isaac in Canaan.

The Al-Aqsa Mosque, linked with multiple prophets, was first built by Ibrahim (A) after constructing the Kaaba. This came to be known as Beteyel (meaning the House of Allah in Hebrew).

When prophet Yusuf (as) had attained power in Egypt, he invited his family—father, mothers and brothers—to live with him in Egypt. They readily accepted the offer and moved from Palestine to Egypt. No one from Yaqub's (as) family was left to take care of Beteyel/Masjid al-Aqsa. Thus, he gave charge of the masjid to the local inhabitants, the Palestinians.

The Israelite arrived in Canaan (Palestine) in the 13th century BCE with Musa (A).

Prophet Musa (A) was born in Egypt during the Israelites' persecution. To evade Pharaoh's decree to kill Israelite newborns, his mother placed him in the Nile; he was later raised in Pharaoh's household. Fleeing Egypt after an accidental killing, Musa (A) settled in Midian, marrying one of Prophet Shuaib's (A) daughters in exchange for labor. Allah later commanded him to liberate the Israelites from Egypt. Leading them out, Musa parted the Red Sea to escape Pharaoh's army.

Musa guided the Israelites towards Canaan (Palestine), but their refusal to enter it due to fear of formidable inhabitants led Allah to have them wander the desert for 40 years. A later generation eventually entered Canaan.



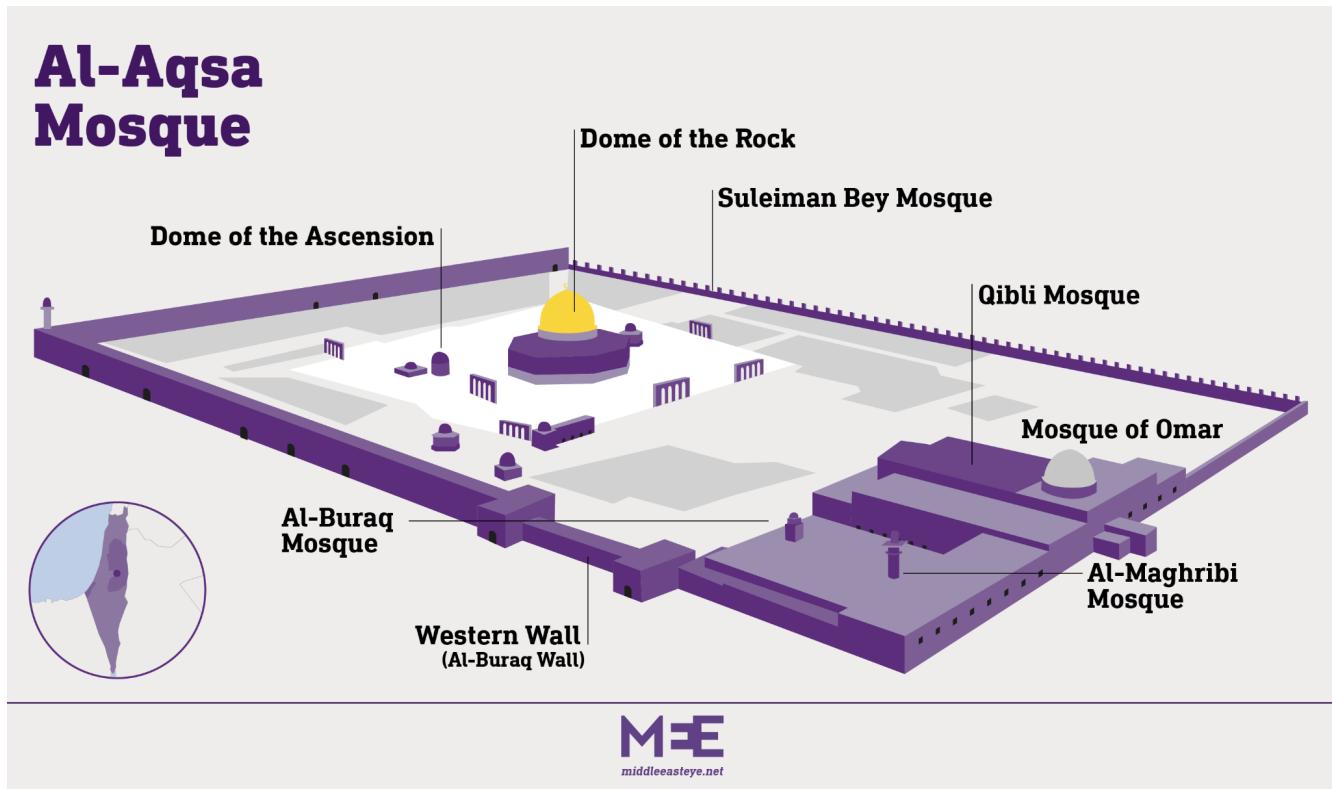
Muslim Circle of Canada

Saskatoon Unit

Ph: (306) 514-3938, email: mcc.saskatoon@gmail.com

During Prophet Samuel's (A) time, the leaderless Bani Israel sought a king, leading to Allah appointing Talut. In a subsequent battle against the Philistines, the young shepherd Dawud (David) defeated the giant Jalut (Goliath) with a stone, showcasing his faith and Allah's support, leading to an Israelite victory.

Haram al-Sharif (the noble Sanctuary) or Al-Aqsa Compound or Temple Mount Complex holds immense significance in Islamic religious tradition as well as history. It was Sulayman (as) who rebuilt the temple (Masjid al-Aqsa) with the support and help of the indigenous people, principally the Palestinians. The Babylonian laid siege to Jerusalem and took over the city and Palestine in 587 BC. They destroyed the temple/Masjid al-Aqsa and enslaved all the people. The Persian King Cyrus the Great rescued the Bani Israel after seventy years of slavery in Babylon and permitted them to return to Palestine. In the year 70 CE, the Romans captured Jerusalem and destroyed the temple one more time.



Hazrat Maryam (A) was under the care of Prophet Zakariya (A). She stayed in a mihrab in the Al-Aqsa compound at Jerusalem, where angels used to bring food for her from heaven. Hazrat Isa (A) lived and preached in the Al-Aqsa compounds.



Muslim Circle of Canada

Saskatoon Unit

Ph: (306) 514-3938, email: mcc.saskatoon@gmail.com

Al-Aqsa mosque is known as the first qibla of Muslims—the direction toward which Muslims face to offer their salat—as well as the third holiest site in Islam. It is built on the site where the noble Messenger (saws) led all the earlier Prophets in prayer when he was transported by night from Masjid al-Haram before his Miraj (ascension to Heaven). Umar Ibn Al-Khattab, may Allah be pleased with him, is the first one then who restored Al-Aqsa. He recognized the sight but nothing was built. When abdul-Malik Ibn Marwan held the office in the year 66 A.H., he rebuilt Al-Aqsa and the Dome of the Rock.



According to the **Jewish people**, the First Temple (Solomon's Temple) was built on the Al-Aqsa compound during the reign of King Solomon (Prophet Sulaiman) in the 10th century BCE. The temple was the central place of worship for the Jewish people and the primary symbol of their religion and nationhood. It was the most sacred site in ancient Judaism. The First Temple was destroyed by the Babylonians in 586 BCE during the conquest of Jerusalem, leading to the Babylonian Exile of the Jewish people. The Second Temple was built on the same site following the return of the Jewish people from Babylonian exile around 516 BCE. The Second Temple was destroyed by the Romans in 70 CE.

For Christians, Al-Aqsa compounds are significant as part of the historical and religious context in which Jesus lived and preached, and they feature in several New Testament narratives. The First and Second temples are important in Christian tradition because Jesus interacted with these sites. According to the New Testament, Jesus was presented at the Temple as a child, he taught at the Temple during his ministry, and he predicted the destruction of the Second Temple.